A BRIEF EXTRACT

FROM THE

JOURNAL

OF

THADDEUS OSGOOD,

MINISTER OF THE GOSPEL,

WITH SOME ANECDOTES AND REMARKS ON MEN AND OCCURRENCES, DURING A RESIDENCE OF SIX YEARS IN ENGLAND.

Should this brief statement of facts and opinions be useful in removing prejudice, and promoting truth and true religion, the author will feel himself well rewarded.

It having been reported that the author was dead, it may be gratifying to many friends and acquaintances to learn that he has returned to Canada in health. And during a long residence in England, has been usefully employed in preaching the gospel, and visiting and instructing the destitute.

This small publication will be lodged at book-shops in this city, and other populous towns in Canada and in London. Should more than sufficient to pay for the work be obtained, it will be employed in publishing more from the same journal.

A copy of some testimonials will appear on this cover; and if any error or misstatement should appear, it will be corrected when made known to the author.

Montreal:

PRINTED AT THE HERALD OFFICE.

1835.

To Christians, Patriots and Philanthropists in Canada, England, and throughout the World, I would wish to address these humble remarks and friendly hints.

If all were true christians, they would indeed be patriots and philanthropists, but many Jews and unbelievers in the Divinity of Christ would wish to be esteemed lovers of their country, and the friends of mankind.

Mr. Owen, Mr. Carlisle, Mr. Taylor, and many others in England and America, who have done much to bring the religion of Christ into contempt, boast of their patriotism and philanthropy. But, though I have often met them, and heard all their reasons for their opinions and plans of operation, yet my faith in the gospel of our Divine Redeemer is not shaken in the least, but greatly strengthened, by exercise.

Ministers of religion, of all denominations, would render an essential service to the community where they reside, by holding a weekly exercise for examining and explaining the Bible; and permitting all present to ask questions. I do not say such meetings should be held on the sabbath, but at such a time and place, that it might not interfere with the worship of God, or the stated duties of ministers. We have the example of Paul, who, for two years, disputed *daily* in the school of Tyrannus; and we find the Divine Master himself, in the midst of the Doctors, both hearing them and asking them questions. Such an exercise would strengthen the faith of christians, and show both to Jews and infidels, that christians have reason as well as revelation on their side.

If a shepherd boy was enabled to meet the boasting Philistine of Gath, then every christian, by the help of God, may venture to meet the Jews and unbelievers of the present day, in every part of the world. It is expected, that the time is near when the decisive battle will be fought between Christ and his enemies; therefore, it becomes all his followers to put on the christian armour, and manfully come forward to the help of the Lord, against the combined host of Satan. If we expect to conquer, we must lay aside the bigotry and prejudice which have too long disgraced the christian name, and injured the cause of truth.

"Let party names no more,
The christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their head."

May all remember what God, by the apostle Peter, spoke eighteen hundred years ago, which is to all men highly important, "God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, will be accepted of him."

By what means, it may be asked, shall the cause of God be best promoted? By *preaching*, by *teaching*, and by *various Societies*. *Union is strength*; and though good men may wear different colors, and exist under different names; yet all are bound to look to the example and obey the word of one commander, who says, "*Love thy neighbour as thyself, and do to all as you would wish to be done by.*"

It is a divine command to do thyself no harm, as well as do no injury to thy neighbour. Let all who have taken part in making or selling ardent spirits think of this.—To poison myself, or administer poison to others, would be the act of a madman or a murderer. But if ardent spirits are slaying hundreds of thousands annually, filling the world with crimes and misery, and exhausting the public revenue, then how can we be innocent and useful members of the community, if we make or sell that poison, or have any thing to do with it? The best physicians say that ardent spirits are evil spirits.

We have long found that Bible, Missionary, Tract and Sunday School Societies are useful; but it is lately found that Temperance Societies are very important. In the United States, many thousands of lives have been saved, and much crime and suffering prevented. This Society is the pioneer, it clears the way and makes ready the moral soil for the seed of divine truth.

That there may be a Union Building in Montreal, and every other county town in Canada, and throughout the world, where all the benevolent societies may have their offices, and hold their meetings, is the fervent prayer of the public's humble servant,

T. OSGOOD.

MONTREAL, October 28, 1835.

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THADDEUS OSGOOD,

MINISTER OF THE GOSPEL,

WITH SOME ANECDOTES DURING A RESIDENCE OF SIX YEARS IN ENGLAND.

On the 16th of May, 1829, I embarked at New York on board the packet ship Hudson, commanded by Mr. Champlain, bound to London.

General Scott, Commander in Chief of the American Army, a Mr. Dorr, of Boston, and several others were fellow passengers.

Nothing very interesting transpired on the voyage, yet one circumstance, I feel disposed to mention in favour of the Temperance Society. Being a member of that society in America, I obtained my passage five pounds cheaper on that account. Some of my fellow passengers were in the habit of sitting up late, to partake of wine and brandy punch; and, consequently, slept late in the morning. One of these late rising gentlemen, coming to the breakfast table not having an appetite, and seeing me enjoying a good breakfast after some hours exercise, exclaimed, "*Why, really Mr. Osgood, I believe you enjoy yourself better than any of us.*" This remark gave me an opportunity to speak in favour of temperance, and early rising, a want of attention to which is the occasion of much sickness and want of enjoyment. I would remark, in the words of the Rev. J. Newton to a profligate nephew, "All who have tried what dissipation and intemperance can yield, are best judges of the most pure and rational enjoyments of social society." This excellent man said, that he had tried both sides, but his nephew one only.

On the 16th of June I arrived in London, expecting in a few months to accomplish the object of my visit, and return to Canada with many tokens of British benevolence, as I had done on two former visits.

The design of my third visit to England was to settle the difficulties existing between the Canada branch and the parent society in London, which was organized in 1825, the Duke of Sussex in the Chair, for the purpose of promoting Education and Industry among the Indians and Emigrants of Upper and Lower Canada. But the difficulties appeared so great, that after calling two meetings, at which Lord Bexley presided, I felt it to be my duty to resign my agency; and attempt to collect the means of erecting a Union Building, for offices and a place of meeting for the Bible, Sunday School, Tract and Education Societies of Canada, for which I had been appointed by the above named Societies, before I left Canada, as the following extract will show:—

"The Montreal Auxiliary Bible Society, Auxiliary Religious Tract, Sunday School Union of Canada, and Education Society, having experienced the utility of such

an Institution in a temporary establishment of the kind, highly approve of the measure, and having full confidence in the Rev. Thaddeus Osgood, hereby authorize him to solicit subscriptions in aid thereof.

(Signed) Horatio Gates, President of M. A. Bible Society.
J. T. Barratt, Vice President of Ditto.
John Hick, Domestic Secretary of Ditto.
Wm. Hedge, Secretary of the Sunday School Union of Canada.
John Rain, Secretary of the Religious Tract Society,"

Montreal, April 15, 1829.

And though the object was important and well recommended, yet in consequence of the false and unfounded reports which were circulated respecting me, I was obliged to give over the attempt. The different sums which I had collected during the few months which I travelled, amounted to £100, which I paid into the hands of Messrs. Gillespie & Co., till called for.

On my return to London, from my tour through England, in Dec. 1829, finding my attempt to collect futile, unless I could remove the false reports in circulation, which I laboured hard to effect, as will appear by the following :—

A STATEMENT OF FACTS, ADDRESSED TO THE BRITISH PUBLIC.

The Benefactors and Friends of the Society for promoting Education and Industry in Canada, were publicly invited at 32, Sackville Street, on 9th March, 1830, to hear a statement of facts in relation to the above named Society, and the Rev. T. Osgood, their late Agent; when the Rev. C. J. Latrobe was called to the Chair. The Meeting being opened by prayer, Mr. Osgood read a statement, which he had drawn up, of which the following is an extract :—

A brief Statement of Facts, respectfully submitted to the Meeting held at Sackville Street.

In making the following statement, I most sincerely hope and fervently pray that I may not be influenced by any party feelings, or sense of supposed injuries sustained.

It will be seen, doubtless, that I am placed under the most painful embarrassments, I therefore trust, that every indulgence, on the part of this respectable meeting, will be granted to me; and, if I am not perfectly understood in making my statement, I shall feel grateful to the Chairman, or any one concerned, for requesting further explanation or information.

It is necessary to advert to my first visit to this country in 1813; being favoured with a free passage by order of the Governor of Canada, and accredited with recommendations and testimonials from the Hon. and Rev. Dr. Stewart, now Bishop of Quebec, Chief Justice Sewell, and other persons of high respectability, I succeeded in collecting £1700 for the Education of the Destitute of all classes; also £100 for an Asylum for the Poor, in Montreal, exclusive of my travelling expenses, amounting to £200 more. The fund for the education of the poor was placed in the hands of a Committe, of which the late John Inglis, Esq., of the East India Company, was Treasurer, and T. Pellatt, Esq., Secretary. The money which was collected for the Asylum, or Refuge for the Destitute, was placed in the hands of a Banking House, recommend by Dr. Stewart, until the Government of Canada granted an Act of Incorporation to the long sought for House of Industry, on Count Rumford's plan; when the above named sum was paid over to the Treasurer of that Institution. On my return to Canada, in 1814, as the Agent of the above named Committee, I was accompanied by a Schoolmaster appointed by the said Committee. I was directed to form, on my arrival at Quebec, a Committee to be constituted, as far as possible, of Christians of all denominations. Of this committee, Claud Deneshoe, Esq., was Treasurer, John Neilson, Esq., Secretary. In connexion with that committee, I rented and fitted up the old Theatre as a School-Room, in which two hundred boys were taught to read the Bible, and common learning. This school consisted of the children of the destitute of all denominations. And it is very gratifying to state, that the committee, as well as the children in the school, were nearly equally composed of Catholics and Protestants. These fair prospects were soon darkened by some of the leaders of different churches, who threw some obstructions in the way. But this seeming evil was happily over-ruled to great good; for it occasioned the formation of several good schools; so that now

there are three free or cheap schools for boys and three for girls in Quebec, and the same in Montreal.

After the above named school was established in Quebec, I was requested by the committee to travel for one year, in order to encourage the formation of other schools, in all the destitute parts of both Provinces, and to select young men to attend the Quebec school to be qualified for masters. One Indian youth from the St. Francis tribe, and three from the Eastern Townships, were partially furnished with board in the Quebec school, who afterwards taught schools in Canada. In the same year, I procured the establishment of a male and female school in Montreal, for the benefit of the poor. I afterwards went to Kingston, in Upper Canada, and opened a subscription, which soon amounted to upwards of 1,100 dollars. A petition was addressed to government, and a grant of land obtained; also an Act was passed by the Legislature of Upper Canada, to authorize the trustees to hold property, and transact business, as an incorporated society. The school house, and the land connected with it, in Kingston, and the large building that has been erected in Montreal, both of which originated in consequence of British benevolence, arising from the before-named fund, may be estimated at three thousand pounds. After I had travelled one year in Canada, I relinquished my salary, and obtained my support by teaching and preaching in the Township of Stanstead, where I had been recommended for the management of a school on the royal foundation, commissioned by Sir John Sherbrooke, then Governor of Canada. Here I had also the offer of a curacy in the English church, had I seen fit to minister in the establishment; but which, on due consideration, I declined.

After spending two years in Stanstead, and having procured a good school house to be erected, I resigned my appointment which I had received from the Governor, and recommended another teacher to the superintendency of that School, that I might be thus at liberty to travel extensively for the promotion of Sunday schools and circulating libraries; in which employment I spent my whole time, preaching and distributing tracts and books among the destitute emigrants and long neglected Indians.

In this work of benevolence, I was supported by those among whom I laboured and travelled, from the time I left Quebec in 1816 till 1825; and though I travelled four thousand miles annually, I never drew upon British funds, though I had permission to draw to the extent of £50 per annum, provided I could not otherwise meet my expenses; but excepting one donation of £75 I took nothing, during eight years, from the money which I had collected in England, which was in the hands of the gentlemen before mentioned.

In 1825, feeling deeply impressed with the importance of doing something further for the long neglected Indians and destitute emigrants, I again visited England, and, through the kindness of His Royal Highness the Duke of Sussex, Lord Bexley, the Lord Bishop of Salisbury, the late Lord Bishop of Durham, the Rev. T. Mortimer, and others, a Society for Promoting Education and Industry in Canada, was established at a public meeting, held at Freemasons' Hall, in July 1825, denominated the Society for Promoting Education and Industry among the Indians and destitute Emigrants in Canada, of which John Scott, Esq., was appointed Treasurer, the Rev. T. Mortimer, and the late T. Pellatt, Esq., the Secretaries, and myself the Agent. Having travelled one year in this country to form Auxiliaries and collect funds, a public meeting was held at the City of London Tavern, Sir George Rose in the chair, when a report was read by the Rev. T. Mortimer, of which the following is an extract:—

"In the year 1813, the Rev. T. Osgood visited England for the purpose of raising subscriptions from the pious and well disposed, in aid of the above object. With the sum raised, and invested in the hands of trustees, various schools were formed and furnished with the necessary books. And your committee have the pleasure to state, that by the judicious application of £100 by the trustees, a stimulus was given to the exertions of a committee at Montreal, who have established two large schools in the city, in which nearly one thousand children have received the benefits of education, under the denomination of the British and Canadian School Society, under the patronage of his Excellency the Earl of Dalhousie. The remaining sum in the hands of the trustees is £885 4s 7d. 3 per cent. stock, and which is now held in trust for the purposes of this society. The poor Indians and destitute settlers were visited and instructed. Tracts, and other pious books, were distributed; and the elements of knowledge and of piety were communicated to many who could previously have said, 'No man careth for our souls.' Nor can it fail to be gratifying to this Meeting to know, that every self-denying effort was used, that the sum so raised might do the greatest good in the

least expensive way. 'I can assert,' observes Mr. Osgood, 'without fearing contradiction, that, excepting the first year after my return to Canada, I have not received any thing from the fund collected in England, excepting the grant of £75, twenty-five of which was paid for books and school-apparatus, which I ordered from London, and a part of the other fifty towards buildings, and in payment of rent of school-rooms. If it be inquired, on what I have subsisted, I answer, partly on my little patrimony, and partly upon the benevolence of the kind friends among whom I have been labouring.'

"By a strict attention to economy, and by being willing to endure hardness, as a good soldier of Jesus Christ, your worthy agent has been able to do extensive good with very limited means. It must not be omitted that, in the document just quoted, Mr. Osgood makes honourable mention of the kindness and hospitality shewn to him in his several journies by our American brethren. Nor can your committee refrain from bringing to your notice the pleasing fact, that one of the Roman Catholic Bishops in Canada invited Mr. Osgood to his table, and contributed liberally towards the instruction of the poor. It will be gratifying to Protestants to learn, that this Roman Catholic Bishop has purchased £100 worth of Bibles for distribution, and, at his own expense, has supported two schoolmasters."

Soon after this meeting, in which my labours were spoken of as disinterested and useful, I was directed to proceed to Canada with two schoolmasters, with instructions to locate them according to the best of my judgment, to form auxiliaries, and to report quarterly to England, all which I have done, as the records of the society will shew. While I had the care of cash transactions, all amounts were regularly audited and sent to England, as has been acknowledged by the Secretary of the London Society.

When the Parent Society judged fit to place their whole business under the controul of a committee in Montreal, to whom myself and the masters were in future to be accountable, this committee necessarily became responsible to the Society in London, in all money transactions. The death of one Secretary, the removal of another, and the illness of a third, having produced a want of regular communication, distrust and suspicion arose on the part of the Parent Society; in consequence of which, Bills drawn by the Canada Committee were protested, which necessarily affected their credit and usefulness. As the agent of the Society, I became personally answerable for debts exceeding one hundred pounds, which I contracted, under the expectation of being furnished with funds. To meet this exigency, I proceeded to the United States, and collected some funds, which, with some portion of my own small property, enabled me to discharge the debts contracted. The Montreal Committee, and the friends of education in Upper Canada, having advised and recommended me, in April last, once more to appeal to British benevolence, I consented.

After some delay, occasioned by the want of means for the expenses of a voyage to England, which I was ultimately obliged to meet by the sacrifice of the remainder of my patrimony, I arrived in England, in June last, since which time I have been anxiously but hitherto ineffectually, labouring to revive the suspended operation of the Society in London. Having objected to return to Canada, as requested, by the Society, it is necessary to state, that I did so object, because my return could, in my judgment, have produced no beneficial result, but must have been fraught with disappointment to my friends in Canada, and with mortification to myself; no one purpose for which I had crossed the Atlantic, having been secured or promoted; as I thus differed, conscientiously, from the London Society, in a matter in which there could be no probability of ultimate union, I resigned my agency. And though it was a matter of deep regret to me, who well knew the pressing wants of Canada, to see a large part of the money, collected principally by my labour and exertion, remaining locked up, without promoting one useful object, yet I felt it a duty to withdraw from all interference in the concerns of the London Society, and to devote myself entirely to the service and promotion of other objects, not less interesting or useful.

Whilst actively engaged and kindly patronized in my new labours, I was both wounded and surprised that an illiberal and ungenerous attack should have been made on me in the newspapers and magazines: and that names which I had hitherto regarded with respect and esteem, should have been appended to such advertisements.

To these publications I have publicly and privately, urgently and repeatedly, replied —demanding explanation, investigation, and enquiry; offering to leave all matters of difference between us to the decision and judgment of any three or five gentlemen of piety and character. I have, by advertisement, convened meetings, to which the London Committee have been invited. What more could I do? what step more decisive of

conscious innocence could I take? Up to this hour, I know not whereof I am accused. No charge of an immoral or dishonourable nature has been even whispered against me. It may be that I have erred in judgment or prudence, in the management of my cause, under the difficulties by which I have been surrounded. If so, it would have been well if the London Committee, acting on Christian principles, had condescended to communicate with me, to point out my errors, and to bring me back to the point from whence I was supposed to have deviated. This would have been generous and Christian; but some have pursued a different course. Divesting themselves of their individual responsibility, they have, in the name of the committee, both grieved and injured me. They have cast odium on former labours, which they themselves pronounced to be both useful and disinterested; and they have impeded, so far as their influence extends, the progress and the success of my future objects.

Conscious that I do not merit such treatment, I still offer to submit my case to the decision of respectable unbiassed men, to whose judgment I shall bow with respect and deference. Till, however, an opportunity is thus afforded me of submitting all points of difference to such a decision, I feel authorized to assert my total innocence, and to solicit the public support for those Institutions in whose welfare and service I have now embarked all my zeal and exertion.

After the above statement was read, the Rev. J. Wilcox, and others present, questioned Mr. Osgood respecting his operations, and the acts of the Canada and London Committees, when the meeting unanimously resolved to address the following communication to the committee in London:—

"Christian Friends,

"Having been requested, by the Rev. T. Osgood, to hear his statements, and examine his testimonials, relative to his connection with the Society for Promoting Education and Industry in Canada, and likewise his present connection with the Bible and Sunday School Union Societies, in that country; we, therefore, desirous of doing to others as *we* would be done unto, and considering, from such statements, that Mr. Osgood has ground of complaint, as to the treatment he has received, deem it to be a duty to request an interview with your committee, so that in *Christian equity* the matter may be fully investigated.

We remain, with due esteem,
Christian Friends,
Yours faithfully,

C. J. LATROBE,
CYRUS FAY,
W. G. RHIND, R. N.
JOHN WILCOX,
JAMES J. BROWN, R. N.
JOHN JOHNSTON.

"32, Sackville Street, 9th March, 1830."

An advertisement appeared in the public paper, but no answer was sent to the above.

In consequence of no proper notice having been taken of the above letter, another meeting was announced for Monday evening, (March 22,) at Sackville Street, the same persons being notified. After much discussion and enquiry, the following Resolutions were unanimously adopted, and ordered to be printed:—

Resolved,—That Mr. Osgood appears, to this Meeting, to have attempted every possible method of obtaining an amicable adjustment of all matters in dispute between himself, as Agent, and the Committee of "The Society for promoting Education and Industry in Canada:" that for this purpose he has, through the medium of friends, sought to procure an opportunity to give the most satisfactory explanation of the whole of his proceedings and conduct, during his connection with that Society; but having unhappily failed in every effort to obtain his object this Meeting cannot but conclude, that he has been denied the privilege and right which Christian principles, and the British Constitution give to every individual, and deeply regret the line of behaviour which certain members of that committee have thought it right to pursue, as inconsistent with the common claims of equity, and the higher injunction of the laws of God, in doing to others as they would be done unto.

Resolved,—That the Committee of the London and Central Auxiliary Society of Montreal, having taken the general management of their affairs out of the hands of Mr. Osgood, in March 1827, and he, having given regular accounts of all monies expended, and all business transacted, up to that period, to the London Committee, this Meeting cannot but consider it both ungenerous and unjust in that committee, to hold him culpable for the imputed irregularity of their own Agents, the Montreal Committee, and that the conduct of the London Committee, in keeping back from him monies actually due, owing to such a cause, is still less to be defended.

Resolved,—That the conduct of a few members of the London Committee, on the 22d of January last, in *gratuitously* cautioning the public against subscribing to any charitable institution, whose cause is advocated by Mr. Osgood, without making the grounds of their attack equally public, and then refusing to submit the affairs between them to impartial reference, though repeatedly urged by Mr. Osgood so to do, is a deviation from the principles of religion and of justice.

The above statement and resolutions were inserted in public papers: and it is hoped that all Editors of papers and magazines, who may have published articles injurious to Mr. Osgood, will be ready to insert whatever may remove unfavourable impressions, since every man's character to himself is precious. The reason which Mr. Osgood offered for quoting so much respecting himself from the Report of 1826, is to shew the opinion which the London Society then entertained of him and his labours.

Having incurred debts for board, &c., which I could not meet, and having promised not to leave the country until my debts were paid, I have been detained in London upwards of four years, under very great embarrassments and privations; from which I have been set at liberty by the kindness of a number of benevolent friends.

While I was detained in London, I felt unwilling to remain idle, and offered my services at work-houses and prisons, and, being supplied with tracts from the Christian Institution and Tract Society, I called weekly at six work-houses and ten prisons, and on each Sabbath I spoke three or four times in the open air, giving tracts in each work-house and prison; also, after the public meetings to such as might be disposed to read them. I also called weekly at several coach-stands and houses of entertainment to give tracts for the instruction of those not favoured with other means of instruction. Likewise I had access to several police stations and vessels in the port of London.

This course I have pursued upwards of four years, and I deeply regret that I could find no one to take my place on leaving; for I never was in a situation in which I thought my humble services more needful or more useful.

It may appear very strange, that in the metropolis of the British empire there can be any want of the means of religious instruction; but, from the most excellent address of the Hon. and Rev. B. Noel to the Bishop of London, it appears, that more than half a million of souls, within five miles of St. Pauls, are completely destitute of the necessary means of religious instruction—not even favoured with places to assemble for worship, except in the open air. And since there is, in London, such a general desire to hear in the open air, I pray God to raise up many who, like Whitefield and Wesley, may go forth into the high-ways and markets, and compel the many thousands of perishing sinners to come to the gospel-feast.

While in London, I became acquainted with Mr. Owen and Mr. Taylor, two distinguished leaders in infidelity. I have often met more than a thousand persons at their different places of meeting; and I had permission to speak in defence of christianity, if I would allow myself to be questioned at the close of my discourses, to which I cheerfully submitted, hoping to gain access to many young people who attended those places, but would not go to any place of worship. What has been, or may be the result of those meetings, I know not; but should it be found that one soul has been led to the Saviour by my humble instrumentality, I shall be well rewarded.

I did rejoice to hear Mr. Taylor say, before he left London for Paris, that he would have no more to do with Mr. Carlisle (the famous infidel, with whom he had been associated,) nor with his opinions. If it gives joy in heaven, when a common sinner repenteth, it surely will excite great joy if such an one as the Rev. Robert Taylor should, like Saul, preach the faith which he has long destroyed. He has often told me, that if he ever became a christian, he would most surely be as zealous for the cause of Christ as ever he had been against it. God grant that he may be soon converted. It is to be feared that Mr. Taylor, Mr. Owen and Mr. Carlisle have been instrumental of

leading many young people from the means of religious instruction. It is very gratifying to the flesh to be told that we ought to cast off all responsibilty, and enjoy all we can in this world, for death is an eternal sleep. Ministers of religion ought to oppose these false and dangerous opinions, by establishing a weekly lecture or conference upon the evidences and excellencies of christianity; giving infidels an opportunity to attend and ask questions, for many infidels will attend no place of instruction unless that liberty be granted. The Rev. Dr. Bennet, of London, adopted this plan, allowing Mr. Taylor and other infidels to question him. If all ministers would do likewise, infidelity would be put to the blush; for it must evidently appear that true religion gives man greatly the advantage in this world, and also in that which is to come.

The plan which I adopted, in visiting the poor and preaching in the open air, rendered me very unpopular among some from whom I might have expected better things. I was called to appear before the Lord Mayor, for preaching at Billingsgate; but, to the confusion of my enemies, I was set at liberty, with a promise of protection from his Lordship, if I would select proper times and places to speak to the people, which I did, and for four years, every Sabbath, I addressed the people in the open air. And I am happy to say, that I found a very kind reception at four police stations, at which I weekly called, to speak and give tracts.

Perhaps no society has been more highly honoured by the great head of the church, than the Tract Society. For that society has furnished missionaries, Sunday school teachers and tract distributors, with the means of doing good, to an extent which will not be known until the last day. Thousands and millions yet unborn, will have occasion to bless God for the Tract Society. And the plan lately adopted of printing short extracts from the bible, in the very words dictated by the Holy Ghost, will render it more extensively useful; for many keepers of taverns and coffee-houses have allowed scriptural extracts to remain in sight, for the perusal of their customers; and they have been posted up in many private houses, instead of the vain ballads, which have formerly consumed the time and polluted the minds of the youth.

During my residence in England, I have been examining the condition of the poor, and, to the extent of my power, have, both by speaking and writing, attempted to awaken the sympathy and excite the attention of the British nation to this most important object. Upwards of ten millions of pounds are now expended in supporting their poor in idleness; whereas, by placing them on the uncultivated lands and into useful employment, twice that sum might be saved, and much crime and suffering prevented. The experiment has been made in Holland, where thirty thousand, once paupers, are now living in comfort, and paying four per cent. for what has been advanced in preparing their allotments.

I had an interview with the Archbishop of Canterbury, respecting this plan of aiding the poor, to whom I expressed my opinion, that unless something were done for the labouring class, I feared the consequence. His Grace replied, that he would be willing to give a donation towards this object, if responsible persons could be found to take the management of the business. The Marquis of Cholmondely, and other persons of respectability, told me the same. But, for the want of suitable men to manage the plan, it has not been attempted. Unless the poor and labouring classes be relieved from their very painful condition, we must expect riots, and not improbable, a revolution in the British nation.

If a property tax were laid, and all the uncultivated lands granted free from taxes and tithes for ten years, millions, now in want, would be supported by the avails of their labour; and we should hear of no more persons committing crime to get into prison to obtain bread. It is to be feared, that no property tax will be laid; yet it is to be expected, that a *Relief Union* may be formed in each county and colony, which would accomplish this most important object without the aid of government.

ANOTHER IMPORTANT PLAN STATED.

From experiments which have been made in Europe and America, it is found that all who are acquiring knowledge in colleges and seminaries, might devote four hours each day to some useful manual labour, without interfering with their mental improvements. This would very greatly improve the health and usefulness of those who are entering into their various professions.

Much has been said for and against the plan of emigration in Great Britain. But if the increase of the population in the United Kingdom be one thousand per day, as

has been publicly stated, then certainly the annual increase might be spared for populating and increasing the colonies. And by opening an asylum in each British colony, where all in want might find relief and instruction until they could obtain allotments of land, or find permanent employment, it would be highly beneficial. This might be done by the government, or by a society.

The outline of a plan of a *Relief Union* has been published, which has been examined and approved by many respectable persons, both in Great Britain and Ireland.

The proposed plan is, to invest property in land with all needful buildings; to form a colony or community, where all shou'd be furnished with food, clothing and daily instruction, as the reward of their labour, while they may be disposed to continue in the institution.

The property thus invested to be held in shares of ten guineas each, transferable, to be under the management of suitable persons, chosen annually.

While visiting the work houses and prisons, I met with some incidents worthy of notice.

To shew the value of true religion, I will state a case in the words of a pensioner in a work-house in London, who was a blind man. He had been sent there in consequence of having lost his sight; I asked him, if he could be restored to his sight by giving up that peace of mind which he then enjoyed, in consequence of having embraced religion whether he would do it? "Oh!" said he, "I would much prefer being as I now am, than to have my sight and be morally blind as I once was."

I heard another say, who was in the Bethnel Green work-house, "For many years I thought there was no God, but I now have a hope that I would not give up for ten thousand worlds."

I heard another person say, "For forty years I lived without hope and without God in the world, but I now am willing to suffer shame and reproach for the name of Christ." I have often seen this person standing up in the streets and markets in London, to invite sinners to come to the Saviour.

I often met with the inmates of prisons and work-houses who had received my tracts, and listened to my advice, while in those places, who, when set at liberty, manifested very great gratitude for the attention which had been paid them.

It is a most gratifying circumstance, that persons in a prison or work-house, will often read and hear with attention what they would have despised when enjoying their liberty and health.

God and conscience are on the side of religion. A very distinguished infidel once acknowledged, that if he could believe the Christian religion it would increase his enjoyment; but, painful to relate, I heard that man say, that he could find no evidence that there was a God, or that he had a soul. If there was a God, he wished that he might be struck blind, then he would teach others that there was a God.

A CONVERTED ATHEIST.

It may be gratifying to some readers to learn what God hath done for a poor Atheist, who gave me liberty to state his case for the good of others, who may be in the same condition.

The name of this person is Mr. John Butler, now in his 75th year, living at No. 14, King's street, Bethnel Green. He was a member of a Methodist Society until he was fifty years of age, when he was urged to read Mirabeau's System of nature. By that work, and by the conversation of some infidels, he was completely overturned as to his Christian faith; and went so far as to doubt the existence of God. He told me, that for upwards of fifteen years, he offered no prayer, for he thought there was no being above man to address; and so anxious was he to turn others from the faith of the gospel, that he assisted Mr. Carlisle in writing for a public paper against God and the Bible. He was in a most wonderful manner convinced of his error; and now, for five years has lived a christian life, and has been aiming to convince Mr. Carlisle and other infidels. God grant that all atheists may be thus snatched from the pit of ruin.

Well may such an one exclaim, as I have heard him, in the words of the apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten me again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you, kept by the mighty power of God through faith unto salvation."

I expect to be questioned respecting the people separated with Mr. Irvine from the Church of Scotland and other denominations, in various parts of the British empire.

I wish to answer such a question with candour and christian charity.

I resided in London when the Rev. Edward Irvine first espoused the sentiments for which he was cut off from the church of Scotland. I often heard him before and after this unhappy division took place, and I must say, that notwithstanding all that has been said, I think very few ministers of religion have borne a more faithful testimony for the Saviour's divinity, and all the essential doctrines of the gospel than he did. And I think, what he, and others connected with him, have said respecting the humanity of Christ, has been misunderstood and greatly misrepresented. I have often heard him say, that our blessed Redeemer was very God and truly man, in all respects tempted like as we are, yet without sin. This is what the apostles said of him, and what all ministers of the gospel should teach. No doubt, but Mr. Irvine said many things, during the unhappy controversy, which he ought not, both in preaching and conversation; and who, under the same circumstances, would not? I often shared of the hospitality of his table, and was greatly edified, and I hope, profited, by his preaching; and expect to enjoy his society in that world where slander and misrepresentation can never enter.

Much has been said respecting the dangerous opinions held by the people who have embraced the sentiments of Mr. Irvine; but after making strict inquiry from friends and enemies, I cannot learn, that any of them justify any thing that is immoral in practice. And what is very wonderful, the ministers, elders, and principal leaders in the different branches of their communion, are acknowledged to be the most zealous and pious of the flocks from which they have separated

But what was meant by their speaking in an unknown tongue?

I have very often attended their meetings, and heard what is called the unknown tongue; but I do not recollect that I ever heard such a sound without hearing immediately following it, an exhortation or prayer in the English language; and, often I have heard most excellent exhortations and prayers.

But do they not allow women to speak in their meetings? In the same sense that Friends, or Quakers, do, viz.: when they are prompted by the Holy Spirit? To justify their practice, they quote the words of Paul, where he tells us how that women should be arrayed when they pray, or prophesy. Would, say they, the apostle have given this direction if women were not to speak at all? And did not the four daughters of Philip the evangelist prophecy?"

I have heard Mr. Irvine declare, that no woman was permitted to speak in meetings of the church, excepting by inspiration; but from the prophecy of Joel, they believe, that in this, the gospel day, which has continued from the day of pentecost to the present time, and will continue to the second coming of Christ, the gifts of the spirit may be expected. And if, say they, christians had lived up to their privileges, those spiritual gifts would never have been withdrawn.

But do they not hold to prophets and apostles? They do. And in vindication of their opinion, they quote from the fourth chapter of the epistle to the Ephesians, where the gifts are mentioned, which the Saviour said he would send down; apostles, prophets, evangelists, pastors and teachers until all come to the unity of the Spirit, "which will not be until the number of the elect be completed."

It is most devoutly wished, that all christians would remember not to judge their brother, or set at naught their brother, for we must all appear before the judgement seat of Christ. But it is a small thing to be judged of man.

The Divine Judge saith, behold I come quickly, and my reward is with me, to give to every one as his work shall be. May all be prepared to meet him,

During my residence in London, I became acquainted with a gentleman who had been a partner in one of the first breweries in the kingdom, but had retired from business upon a very ample fortune; expecting to enjoy all that a dissipated life could yield. But, by losses and crosses, he was brought to see the vanity of this world, and the vast importance of the world to come.

His large and elegant house, in Bloomsbury-square, that was formerly the resort of the gay and fashionable, is now daily open for the poor, where some minister of the gospel expounds the scripture and offers prayers. Then bread is given them to carry to their children.

I have often been invited to partake of the hospitality of his table, and in my turn

attempt to impart spiritual instruction to those, who were disposed to attend. It was at this house I met the Rev. Joseph Wolfe, the converted Jew; who, after breakfast, expounded that portion in the Acts, which gives an account of the conversion of Saul, the persecutor. This was a subject in which Mr. Wolfe felt a very deep interest, as he and his nation thought they ought to do all in their power to oppose christianity. But Mr. Wolfe, like the persecuting Saul, when converted, most boldly and beautifully preached the gospel. He spoke for upwards of an hour in a manner truly edifying and very instructive. I have also heard him twice upon the platform in Exeter Hall, in the presence of many thousands, boldly advocating the cause of Christ, and the importance of those societies which send out bibles and missionaries for the conversion of the world.

I was greatly d 'ighted, a few weeks before I left London, by visiting the Panorama of Jerusalem, with Mr. Wolfe and a party of his christian Friends. He having several times, for some months, resided at Jerusalem, was well prepared to give a description of all that was worthy of notice. For upwards of an hour he entertained and instructed all present. That interesting man is about to set out again upon a missionary tour to Asia. He told me in private conversation, that he expected the personal reign of Christ would commence in about eleven or twelve years. And it is a wonderful circumstance, that many of the Jews are anxiously looking for, and daily expecting their Mesiah. Dr. Hershel, the distinguished Rabbi, at London, told me that he soon expected the Mesiah would make his appearance. And it was his opinion, that at that time, all the Jews would be assisted in returning to Judea by the people among whom they were now residing, in a similar manner to what the people in Egypt assisted their fore-fathers when they emigrated to the land of Canaan. This is certain, that they will be restored to Judea, and rebuild their city, and fill the lands with flocks and herds; but how soon, or in what manner it will be accomplished, we know not; yet we know, that their ingathering shall be as life from the dead to the gentile world.

The institution near London, for the conversion of Jews to christianity, has done much good. The foundation of that seminary, at Bethel Green was laid in 1813, at the time I first visited England. I attended on that occasion and heard Lord Erskine, Mr. Wilberforce and others, most powerfully advocate the cause of the Jews, in the presence of a large meeting and the Duke of Kent, who presided on that occasion. By the kindness of Messrs. W. Allen and J. Fox, I had an interview with that most interesting prince, who told me that he intended again to visit Canada, and would patronize an institution for the general improvement of that colony. But his lamented death blasted the prospects of the friends of many valuable institutions. Yet it is hoped, that his brother, the Duke of Sussex, has imbibed much of his spirit, and should his life be prolonged, will be a great blessing to many. But we are taught by the Bible, and by daily experience, not to put our trust in princes, or potentates; for even the most powerful of them are but dust.

The institution above named has been very useful in training up Jewish children in the christian faith. I have several times visited their schools, and have often heard the children sing "*Hosanna to the Son of David.*" These children being instructed in the rudiments of science and religion, will be well qualified to instruct others.

Connected with this Institution is a Theological School, where young men work a part of each day at some mechanical business. It is hoped, that all Theological Schools and colleges will soon adopt the same practice; for it is a great burden upon the British nation to have many young men quartered upon parishes and congregations under the name of teachers and pastors who know nothing of the gospel, nor how to obtain the necessaries of life.

In connection with this Institution is a Mr. M'Caul, who is well versed in the Hebrew language, and all the rites and ceremonies of the Hebrew nation, who, during the winter seasons, gives lectures on the Saturday evenings to all who may be disposed to attend; and allows the Jews to ask questions and state their objections to Christianity. His learning, piety, and most interesting manner, attract great congregations, to whom it is hoped great good is done.

INTERESTING OBJECTS.

Among the interesting objects exhibited in the metropolis of the British Empire are three which particularly claim the attention of all visitors, viz.: The Westminster Abbey, St. Paul's Cathedral, and the British Museum.

The Westminster Abbey is distinguished for its being the burying place for so many illustrious characters. There may be seen the tombs of many Kings, poets, orators, philosophers, and philanthropists. I was present at the interment of Mr. Wilberforce in that honourable place; and there, also, I beheld the tomb of Granville Sharp, Esquire. These two great and good men were united in their labours, for the abolition of slavery: their bodies are deposited under the same roof, and their angelic spirits are now together enjoying the pleasant reflection, that millions yet unborn will rise up to call them blessed.

St. Paul's Cathedral is distinguished for its beautiful architecture and for the monuments of illustrious characters and great events, which meet the eye of the visitor. Nothing is more worthy of notice in that splendid building, than the monument which is erected to the memory of Howard, the great philanthropist. When the eye beholds the image of that great and good man, the mind very naturally contemplates the sufferings and privations which he endured for the sake of ameliorating the sufferings of prisoners.

The British Museum is a most interesting school of nature. All who vsit London are permitted to go without money or price to view this most interesting collection of natural and artificial curiosities; and if it were known what entertainment and means of instruction are here to be seen, it is presumed, that no stranger would leave London without seeing it.

While residing in London, I was led to exclaim in the words of the prophet Jeremiah, "*A wonderful and horrible thing is committed in the land.*" I allude to the sin of sabbath breaking. If God cast off his ancient people for abusing the sabbath, have we not reason to expect, that he will chastise the English nation for the same sin? Probably the people of Israel never so grossly abused the sabbath, as it is now abused by the British nation.

Many of the markets and shops are open in the forenoonn; and in the afternoon, more may be seen in the pleasure grounds and tea gardens, than are found at the places of worship. It is a painful sight on Sunday mornings, to witness the steamboats and carriages conveying vast numbers to neighbouring towns and villages to amuse themselves, as if the Lord's day were the only day, that can be spared for visiting friends and seeking their pleasure.

And it is astonishing, in a christian land, to hear, that many of the newspapers that are printed in London, are published on Sunday mornings, on purpose to attract the attention of the people to the news of the past week.

There has been several attempts to put a stop to all abuses of the sabbath, but the different bills which have been introduced to parliament for the purpose have been thrown out; and unless one can be passed, which will bear upon the rich as well as the poor, much better pass none. It would undoubtedly be the best plan, for all to exert their influence in a moral and religious point of view, as Christ did. And if all christians would refuse to take newspapers printed on the sabbath, and punctually attend divine worship, as is done in Scotland, this would do more than all parliamentary enactments.

"STAND THOU THERE, OR SIT HERE UNDER MY FOOTSTOOL."

Nothing is more disgusting, especially among those, who are called christians, than the distinction manifested on account of riches.

The apostle James said, "If a man in goodly apparel, with a gold ring, come into your assembly, you say to him, sit here in a good place; but say to a poor man in vile raiment, stand thou there, or sit under my footstool, are ye not partial, and become judges of evil thoughts?" How much of this is seen in most of our churches and chapels? And the same unholy partiality is manifested by too many of those, who are brethren and sisters of the same church and family. How very different is this from the example which Christ set us? "He was rich, yet for our sakes became poor, that we, through his poverty, might be made rich." And all who do truly love our Lord Jesus Christ will imitate him.

Those belonging to the Friends, or Quakers society, if providentially become poor, are assisted in carrying on their business, and enabled to appear with decency in the world. This ought to be the case in all religious communities. It was the case in the early age of the church; and it will probably be the general practice in the Millenium, when all shall know the Lord.

Whether a community of goods, or individual property be preferable, is a question difficult to be solved. Some may prefer the one, and some the other; whichsoever plan be adopted, there is no need of any one being in want, for all may earn their living.

It cannot be expected, that those possessed of property will give it out of their power; but they might do as Joseph did, furnish seed and land for a share of the increase, or materials to be manufactured.

To invest property in lands and buildings for the support and accommodation of the destitute, is a duty enjoined by the golden rule, "*Do to others as you would wish them do to you.*"

"*The cries of the poor have entered into the ears of the Lord; and he has engaged to redress their grievances.*" Therefore, all who persecute the poor, or refuse to assist them, will surely be corrected. But they who pity the poor lend to the Lord, and shall be repaid four-fold. Yet care must be exercised, that no encouragement be given to idleness and intemperance; for while the rich are to be blamed for squandering upon their lusts, or hoarding up that which God lent them, many of the poor show us that their sufferings and privations are in consequence of their intemperance and idleness. Some of the labourers in London spend the avails of the week on Sunday at the gin-shops and tea-gardens.

INTEMPERANCE.

It is to be deeply regretted, that twenty millions of pounds should be annually consumed in ardent spirits in the British empire; and a great proportion of that comes out of the hard earnings of the labouring classes. The half of that sum, if vested in lands and cottages, would amply provide for all, who are in want.

Should the Temperance Society become as popular and generally supported in England, as it is in the United States of America, we shall witness a wonderful reform. And should all ministers of religion and magistrates exert themselves in this great work it would soon be accomplished. Their influence is also needed in putting down theatres, which, in England, are doing much to corrupt the public morals and impoverish the nation.

That all these evils may be remedied, and the British nation yet long spared to be a blessing to the world, is the fervent prayer of all true christians.

ALARMING PROGRESS OF INFIDELITY.

While residing in London, I often attended the infidel meetings, and had permission to speak if I would be questioned, to which I consented.

At the Rotunda, when I had been explaining the gospel, Mr. Carlisle asked if it was not great cruelty for the innocent to suffer the penalty due to the guilty, in the manner which I had described? I said in reply, that if one voluntarily undertakes to bear the penalty due to many, and thereby free them from all suffering, is it not preventing natural evil? This was the case when our divine redeemer took the place of a fallen world, and by his obedience and death made a full attonement for all mankind.

Mr. Owen once said, that on his plan the happiness of man would be increased an hundred-fold. I told him and his followers, (for the discussion was at his lecture room in London,) that it must be acknowledged that the christian could enjoy as much of this world's goods as the infidel, and even more, for the anticipation of eternal happiness must afford present enjoyment. In this he could not partake; if he expected death would be an eternal sleep. But Mr. Owen said, that if there should be a future state of happiness, infidels had as fair a prospect as christians. I said in reply, that if the King should send a deed of a house and land to each then present, and some should destroy their deeds while others kept theirs and come into possession, none would accuse the king of partiality or want of benevolence. Thus the Divine Sovereign has offered pardon, peace and eternal life, to all who will accept of these blessings, on the terms stated in the Bible; but if the Bible be rejected and its offers despised, then God is guiltless though infidels suffer the effects of their folly.

At another time, when I had been explaining the benevolence of God, and urging all to unite in praising him, an infidel present asked me, if there were a God, who was infinitely good and benevolent, then why was there so much suffering and wretchedness? In reply, I said that a kind parent might expose his child to partial evil for the sake of a great good. And if eternal happiness be freely offered to all, then all that the most miserable can suffer in this life would be no more in comparison to what they would enjoy, than the prick of a pin to a life of three score years and ten. Thus the Apostle thought when he said, these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.

TO WHOM IT MAY CONCERN, AND IT MUST CONCERN THE WHOLE FAMILY OF MAN.

Too long has the world been governed by brutal force, without regard to justice or reason. Even those nations, who have not the revealed will of God, have acknowledged the excellency of the rule, "*Do as you would be done by.*"

This simple rule being observed, more than half of the crime and suffering, with which the world is cursed, would be prevented; and most of the oppressive taxes under which many nations are groaning, would be done away.

For no fleets nor armies would be required, which occasion the principal part of the taxes annually raised in every nation.

Was not most of that enormous debt of eight hundred millions of pounds, by which the British nation is opppressed, contracted by carrying on wars?

And have not all civilized nations expended more in war, than in support of government and internal improvements?

Can brutal force and the intrigues of war make it manifest, on which side justice lies? As well may we suppose, that duelling or boxing can determine which of the parties is in the right.

To say nothing of the unchristian practice of war, where is the expediency of expending so much treasure, and sacrificing so many lives for the gratification of some proud monarch, or selfish leader?

The Prince of Peace, while on earth, said, "They who take the sword shall perish by the sword." And the inspired apostle said, "Love thy neighbour as thyself." But how can this be done by those who are aiming the fatal weapon to the heart of each other? Or how can they ask God to aid them in killing their neighbours?

The plan of governing by force is not confined to the army and navy, but it is to be seen on board of vessels, in factories, in schools, and in most private families.

How much more desirable would it be, could we see, in each of the above places, what we see upon the wall of every infant school, "*We are governed by love.*" Is it not much more delightful to be drawn by the cords of love, than to be driven by force?

Would this be difficult? Not if parents and masters would be wise and prudent. But the false idea of power and vain-glory is too common among all classes; yet, it is found that love is the most effectual means of governing mankind.

God grant that all may soon be enabled to say with the apostle, "The love of Christ constrains us."

Man was not designed to be forced to do his duty; but if the parents and masters will do as Christ and the apostles did, we might soon expect to witness a great moral change.

Nothing short of the principle of divine love, planted in the soul, will accomplish this great object. God has kindly promised, that all things which we ask in faith we shall receive; and are not such blessings worth asking for? If happiness be the object which we all seek, it should be remembered in the words of the poet:—

"It is religion that must give,
Lasting pleasure while we live;
It is religion that must supply,
Real comfort when we die."

THE INDIAN CHIEF.

While residing in London, *Peter Jones*, from Canada, visited England, for the purpose of procuring the necessary means of instructing his red brethren. This pious and interesting young man is a preacher among the Wesleyan Methodists. His father went to Upper Canada as one of the King's surveyors, his mother was the daughter of one of the Chiefs of the Chippawa tribe of Indians. This young man also has the title of a chief; but, like Moses, he chooses to suffer reproach with the people of God, than enjoy all the titles and distinctions which the world can afford.

Mr. Jones has been greatly blessed in his labours with his brethren, many of whom have embraced christianity, and located themselves on the river Credit, about 15 or 20 miles from York, in Upper Canada. I shall never forget the pleasure which I enjoyed here in the year 1828, being invited to spend a sabbath in that village, and administer the ordinance of the Lord's Supper to such of the tribe as had been examined and admitted to the church. I was agreeably surprised to find upwards of a hundred of

these red people come to the table of the Lord, and partake of the memorials of the Saviour's dying love. Mr. Jones acted as my interpreter on that occasion. I said to a friend who accompanied me, "This is a scene which angels may behold with joy."

This place, only three years previous to the time of my visit, was a wilderness, where nothing but wild beasts, and savages as wild as they, were seen; but then 50 or 60 neatly built dwellings, with a large school-house in the centre, which, on the sabbath was occupied as a chapel, overflowing with devout worshippers.

The object of Mr. Jones in visiting England, was to obtain the means of erecting necessary buildings, and extending civilisation and instruction; and it will be gratifying to all christians, to learn, that the good people among whom he travelled, while in Britain, were remarkably kind, furnishing him liberally with books and money. And what is a little wonderful, a young lady, from a very respectable family in London, gave him her heart; they contracted marriage, but not being then ready to return with him, has since followed him, and become truly a help meete for him. May many go and do likewise.

It is a false and foolish idea that the colour of the skin, whether red or black, ought to influence us in our conduct towards each other, God looks at the heart, not at the colour of the skin, or the form of the body. Watts and Pope were very small men, but great poets. A verse from each of these little giants may be applicable to the present subject; Watts said

"Were I so tall as to reach the poles,
Or span the ocean with my hand;
I would be measur'd by my soul,
The mind's the standard of the man."

Let all think of this, who judge their fellow creatures from external appearances; and let all examine the following lines from Pope, who condemn their fellow men on account of their different creeds and opinions:—

"If I am right, thy grece impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find the better way."

The remarks which have been made respecting the marriage above named, both in England and America, are very unworthy of notice, and very degrading to the persons who have employed their tongues and pens in attempting to slander such worthy individuals.

If a lady from London is disposed to unite in marriage with Peter Jones, who has any reason to find fault? How false and foolish it is to say as one writer has said, "She has thrown herself away." I pray God to enable all ladies to act their part as well as that lady is acting her's.

It is probable, that Mr. Jones and his lady will do more towards civilizing and improving the Indians, than a hundred of those, who are called the gay and fashionable, and, I would add, useless part of the community.

RETURNING TO CANADA.

After being long detained in London, for the want of means to settle the debts which I had contracted for board and printing, I was relieved by kind friends. I then embarked, on board the brig Elizabeth, bound to Quebec, commmanded by Mr. W. Douglas. She was announced to sail from the port of London on the 9th of August, but did not clear out until the 15th. I embarked at Gravesend on the 17th, in company with four cabin passengers, and thirteen steerage passengers.

The wind being unfavourable, we were for several days detained in the Thames and English channel. On the first sabbath, August 22, we had worship on deck at 11, at 2, and at 6 o'clock. At the close of the last exercise, I proposed the following rules, which were unanimously adopted:—

1st.—All to do to others as they would wish others to do to them.

2d.—To promote mutual improvement, each to recite each morning, a verse of scripture, or from a psalm or hymn.

3d.—Each passenger to have the liberty of asking questions, and making remarks upon the conversation and employment of each other.

4th.—A chapter or psalm to be read at the close of each day, and any remarks made which may be thought proper.

5th.—Grace at table; and public worship, when the weather and health of the passengers will permit.

August 20.—The following resolution was passed:—

Resolved—That if any one should speak contrary to scriptural propriety, he pay a fine of sixpence for each offence; the captain was appointed Treasurer. The fines to be given to the Emigrant Hospital at Quebec.

The foregoing rules were signed by the Captain, mate, and all the cabin passengers; but I am sorry to say, that they were too often broken, I entreated them to consider the bad example which they were setting before the children, and others on board. I hope that my hints and remarks were not wholly lost, for I have heard several of the passengers declare their determination to be on their guard in future against every idle word and improper action.

I am happy to say, that I have often met most of my fellow passengers since I arrived in Montreal, who have treated me with great kindness; and I have heard, nor seen nothing improper in any one of them, since they arrived. I do, therefore, indulge a hope that they all will be useful and respectable members of society.

I bless God, that my health on the voyage has been very good, excepting the few days when the sea was rough. We were nearly eight weeks on our passage from the port of London, to the port of Quebec, having head winds the most of the way. But the time did not appear very long, as I had the works of the Rev. J. Newton, the Rev. Wm. Jay, and other pious and interesting authors, in the perusal of which I took much delight. It gave me great pleasure to find the morning portions of Mr. Jay were read daily towards the close of the voyage by several of the passengers; and every sabbath we had service on deck, or in the cabin. I hope that excellent book of Mr. Jay will be put on board of every ship, and into every house, for that and the Bible should be read daily by every one.

Had the foregoing rules been strictly observed, I am certain, that all my fellow passengers would have greater pleasure in looking back upon our past voyage, than they now enjoy. But God grant, that all, whether upon sea, or land, may make the Bible the rule of their faith and practice; then we shall all meet in heaven.

WONDERFUL REFORMATION BY MEANS OF TEMPERANCE SOCIETIES IN THE UNITED STATES.

I lately saw a report of the Temperance Societies of the United States, which well deserves the attention of all nations, and every individual.

It appears that temperance societies have been formed in all parts of that country, twenty of the states have a state society. And the national government have formed one at Washington. All have been crowned with the most astonishing success.

Among other interesting particulars, it is stated that upwards of twelve hundred vessels have left different ports without any ardent spirits, except in the medecine-chest.

Should this practice be adoped by all nations, and in all vessels, both in the navy and merchant service, a most wonderful reformation would be effected, for most of the shipwrecks and accidents by sea are occasioned by the improper use of ardent spirits; and most of the crimes and sufferings, both by land and sea, among all nations, have been produced by the same cause.

It is most ardently and sincerely requested, that all ministers of church and state, with all magistrates and persons of influence, may exert themselves for the accomplishment of this very important object. Ministers of religion are desired to recommend the formation of a temperance society in each of their congregations.

INTERESTING VISIT.

In 1832, Dr. Hewitt, from America, visited England, and having been extensively useful in establishing temperance societies at home, he was invited to address the inhabitants of London; and so powerful was the impression, which he made upon the assemblies to whom he spoke, that a British and foreign temperance society has been organized under the patronage of the Bishop of London, with many flourishing branches in different parts of the empire.

Should the British nation be as zealous and successful in promoting temperance

societies, as they have been in abolishing slavery, they will be justly esteemed the benefactors of the world; for in putting an end to that horrid and degrading practice of buying and selling human beings, Britain has set an example to all nations. Never were twenty millions of pounds better employed, than that which were granted by the British legislature to free their West India slaves, from the hard bondage under which they have been too long groaning. Had a part of that sum been given for the establishment of schools of Industry, and other means of instruction in the West Indian Islands, it would have been better. Benevolent societies are doing much to make up the deficiency of government, in this respect.

It is hoped, that the example which has been set by the British nation, will be soon followed by the government of the United States, and every other nation, that holds slaves, for never was a practice sanctioned by a christian nation more abhorrent to God, and more inconsistent with christianity, than that of slavery. God grant that it may very soon be exterminated throughout the world.

THE UNION BUILDING OF MONTREAL.

Montreal appears to be marked out by providence, as the most suitable place for commencing all the benevolent institutions of the province, to have their offices, and hold their meetings; there a suitable building for the purpose is greatly needed. It is also designed, that the same building shall furnish accommodation for training up suitable persons, to be employed as teachers among the Indians and Emigrants of Canada, and a School of Industry for orphans and all the destitute now begging in the streets.

To concentrate these important objects under one roof, would make the expense less, and render the institution more useful.

To have a model school of industry, and a specimen of all books and publications from the parent country, exhibited in this city, would stimulate the inhabitants of all the populous towns and villages to establish one upon a cheap plan among themselves.

To unite mental cultivation with manual labour, is an object of great importance. When the Society for promoting Education and Industry in Canada was formed in London, the Duke of Sussex, Lord Bexley, Lord Calthorpe, and others, who attended that meeting, most forceably urged the above design of uniting labour with study. The plan has long been tried to great advantage in Great Britain and the United States, it is hoped that all colleges and boarding schools will soon adopt the practice.

The following outline of a plan of a *Union Building* has been recommended and assisted by a number of respectable persons in England; and it is hoped, that all possessed of propertywill help this good object: —

1.—It is proposed, that the said building be held in shares of ten guineas each, which may be sold or leased, at the pleasure of the proprietor; one vote allowed for each share in all meetings for appropriating the house, or funds connected with it. The Society or person having five shares, to have the right to nominate one of the board of directors.

2.—This building to be under the management of twelve men, chosen annually by the share-holders, 5 to constitute a quorum, authorised to choose their own Chairman, Secretary and Treasurer; also, to call meetings as often as they may think it expedient, and report quarterly.

3 —Each proprietor shall be entitled to the dividends which may arise from renting any parts of the premises, if called for in fifteen months after becoming due, otherwise it shall be vested in books and tracts, to be loaned or given to Sunday schools in Canada.

4.—Should any donations be granted towards erecting this building, either in Europe or America, the same shall be vested in shares, the dividends, or avails of which shall be applied as stated in the above article.

5.—The annual sum of one guinea, after twelve years, will constitute the subscriber a proprietor, with the same privileges of an original share-holder; but may not vote in meetings until that period.

6.—Any alteration or amendment can be made to this plan with the concurrence of two thirds of the stockholders present, at a meeting duly notified; proprietors of shares living in Great Britain or the United States, may vote by proxy.

☞To stimulate the benevolent to lend their names to this interesting object, a tablet will be fixed in some suitable place in the proposed Union Building, shewing the time when erected, and the names of proprietors and benefactors.

By the following Testimonials may be seen what British Christians thought of the plan of erecting a Union Building in Canada :—

All Christians ought to feel deeply interested, in providing places of employment and instruction for the destitute, and in training to the knowledge of the arts Indian youths, and other suitable persons, for carrying among our RED BRETHREN, and the EMIGRANTS of CANADA, that knowledge, which is necessary for their comfort here, and happpiness hereafter.

To erect or prepare an INSTITUTION-HOUSE, where all benevolent Societies may have their offices, and hold their meetings; and to furnssh accommodations for the poor, and train up teachers for the Indians and Emigrants, is the design for which an appeal is now made, under the name of the UNION BUILDING OF CANADA, by the Rev. T. Osgood.

We, the undersigned, have examined the Testimonials in possession of the Rev. T. Osgood, and find him duly authorised to receive Subscriptions for this design. We wish he may meet with that encouragement and support which the importance of the project requires.

ISAAC SAUNDERS, A.M. *Blackfriars.*
C. J. LATROBE, *Secretary of Moravian Missions.*
A. BRANDRAM, *Secretary of the Bible Socicty.*
JOHN WEST, A.M. *Rector of Chettle.*
London, 4th Jan. 1830. T. BOYS, *of the Jewish Institution, Bethnal Green.*

We, the undersigned, having examined the Documents and Testimonials in possession of the Rev. T. Osgood, are fully satisfied that the object and design of his visit to this country, are purely for the temporal and spiritual benefit of his and our fellow-subjects in Canada.

His labours appear to have been greatly blessed in combining Christian Instruction with manual labour, for the support of which he has made a great sacrifice of time and property.

WILLIAM JAY, ROBERT HALL, JOSEPH ENTWISTLE, C. F. RAMFTLER, WILLIAM THORP, J. EDMONDSON, } *Ministers of the Gospel in Bath and Bristol.*

Having examined Mr. Osgood's documents, we cheerfully unite in the above opinion and cordially recommend Mr. Osgood, and the case he presents, to the Christian Public.

ROBERT WINTER, JAMES BENNETT, F. A. COX, JOHN DYER, H. F. BURDER, JAMES H. EVANS, JOHN BLACKBURN, E. A. DUNN, } *Ministers of the Gospel in London and its vicinity.*
Jan. 8, 1830.

We have examined the various testimonials of the Rev. Thaddeus Osgood. They are highly respectable, and appear to us in every respect satisfactory. We therefore feel ourselves warranted, and esteem it our duty, to give him our countenance, and to assist in forwarding the good cause in which he has been for so many years of his life engaged.

RALPH WARDLAW, DAVID WELSH, THOMAS BRIGMAN, JOHN DICK, WILLIAM BRASH, STEVENSON M'GILL, } *Ministers of the Gospel, in Glasgow.*
Glasgow, 9th July, 1830.

Having examined the testimonials exhibited by Mr. Osgood, we have no hesitation in saying they are of the highest respectability; and, believing him to be a worthy and laborious man, whose life has been, and still is, devoted to the cause of Christian benevolence, we cheerfully recommend him to the kind consideration of all from whom he may solicit aid.

W. SCORESBY, JOHN KELLY, JOHN STEWART, ROBERT DAVIES, THOMAS RAFFLES, SAMUEL SAUNDERS.
Liverpool, Sept. 6, 1335.

Similar testimonials were given by Ministers in Manchester, Sheffield and Nottingham.

TO WHOM IT MAY CONCERN.

We, the undersigned, having long known the Rev. Thaddeus Osgood, and witnessed the efforts which he has made for the promotion of the moral, social, and religious improvement of Canada, particularly in providing the means of employment and instruction for the destitute, view his arrival with satisfaction, after a long absence.

We regret to learn that he has suffered much, while in England, by means of false reports; but we trust, that when a full explanation of his character and benevolent designs shall be made known, these unpleasant reports will be removed.

And, as we hear, that a number of very respectable individuals in England have kindly supported him during six years in that country; and entrusted to his care £100 sterling, towards erecting a *Union Building* for several important purposes, we wish him success, in the name of the Lord, in this design, and in all future plans of improvement.

EDWARD BLACK, *Minister of St. Paul's Church.*
WM. LORD, *Wesleyan Minister.*

Montreal, October 23, 1835.

I have full confidence in the christian character of Mr. Osgood, and in the rectitude and benevolence of his designs.

MATTHEW RICHEY, *Wesleyan Minister.*

So far as I have been acquainted with the Rev. Thaddeus Osgood, or have heard concerning him, I have been led to suppose him to be a man of correct moral and christian character, and desirous of doing good to his fellow men.

J. EDWARDS, *Secretary of the American Temperance Society.*

Montreal, October 26, 1835.

I readily consent and agree to what is above certified by Mr. Edwards.

JS. REID, *Chief Justice of the C. K. B.*

I also readily concur in what is said by Mr. Edwards.

JOHN BETHUNE, *Rector of Christ Church, Montreal.*

I concur in the statement of Mr. Edwards.

ALEXR. MATHIESON, *Minister of St. Andrew's Church, Montreal.*

I fully concur in what is stated by Mr. Edwards.

A. F. ATKINSON, *Evening Lecturer of Christ Church, Montreal.*

Having heard with pain, that various reports have been circulated here and elsewhere, injurious to the character, labour and views of Mr. Thaddeus Osgood, We, the undersigned, who have been acquainted with that gentleman for many years, and have witnessed his laudable, charitable and persevering exertions in this and the Upper province, to establish useful institutions, for the relief of the distressed, the educating the children of the poor, and bringing them up in habits of virtuous and useful industry,—do not hesitate to certify, in justice to Mr. Osgood, that his endeavours to promote the above, and other useful objects, have been unceasing, and of the most meritorious description; and we feel persuaded, that if his efforts have not in every instance been crowned with the complete success they merited, the same cannot in any manner be justly imputed to him, but to other causes which it was not in his power to controul.

Montreal, October 22, October, 1835.

GEORGE PYKE, J.K.B.

I concur in the above certificate.

H. ESSON, *of St. Gabriel Street Church.*

The Lord Bishop of Quebec, while at Montreal, Nov. 5, 1835, having examined Mr. Osgood's plan of a Union Building and testimonials, returned the papers, with a donation for his object, and sincere good wishes, after nearly thirty years acquaintance with him in Canada.